

but the gifts of grace and knowledge are definite and momentary. If one gets a gift there is a moment of time when he receives or accepts it, if one receives light or knowledge there is a definite momentary experience; one day the school boy cannot spell a word, or solve a problem, but the next day, or some day, he will get the light and when he receives it he will know it definitely and rejoice in it. Just so with the seeking child of grace. If sanctification were a spiritual evolution man might evolve himself into it, but being a divine gift, he must ask for it, and by faith accept it and then grow in that grace and knowledge which only the spirit of God can impart.

Another line of questions. Can one become holy without receiving the Holy Spirit, or the spirit of holiness? Do penitents receive the gift of the Holy Ghost in regeneration? If so, how is it that John taught his disciples that there was a second baptism which would be administered by Jesus Christ? Why did not the disciples of Christ receive the gift of the Holy Ghost when they accepted Christ? Why did not the Samaritan converts receive the gift of the Spirit when they accepted Christ? If sanctification is a growth why did Jesus pray the Father to sanctify the apostles. 1 John 17: 17. Why did He not simply tell them to grow into sanctification by their good resolutions, human righteousnesses, good deeds, fidelity to the cause of Christ, self-denial, or any other possible virtue, except faith. Jesus said they were not of the world even as He was not of the world, and yet they needed sanctification, or holiness, or the Holy Spirit, and so does every child of grace, it matters not what the state of moral perfection may be or how implicitly every outer ordinance has been obeyed, a holy life is not mere morality and ordinances, but a supernatural life imparted thro the gift of the Holy Spirit, not according to our human perfection, but according to our surrender, and faith in God thro Jesus Christ our Lord.

The average regenerated soul starts out with a long string of good resolutions looking to moral self-improvement, a perfect standard of Christian ethics, probably great activity in the church, liberal support of the cause of Christ, and then tries to comfort himself by the fact that he is a first-rate Christian; this is all right and very good as far as it goes, but it is not holiness, it is not sanctification. There must come a time when all our righteousnesses become as filthy rags to us, Isa. 64: 6; Phil. 3: 9, when we will simply cease from our own works, ("For he that is entered into his rest, he also has ceased from his own works, as God did from his. Heb. 4: 10.) and accept the holiness of Christ by faith: not that we have become holy by any thing that we have done, but by what we have accepted. It is at this point that people deceive themselves, or are deceived by the adversary of God. In the very article that I am reviewing there are these words: "Then instead of holiness being the second and last station in the

Christian life, it is an inexhaustible experience, and how much of that experience we possess depends upon the efforts we have put forth to be like Him who is the Author of righteousness and true holiness." While sanctification is the second definite experience, it is of course, not the last. It is truly an "inexhaustible experience" but that we can evolve it by our efforts is a delusion. Our efforts to be like Christ are all futile if we do not first accept and receive the supernatural life of Christ thro the Holy Spirit into our being by faith. The Christ life is not an imitation life, it is an imparted life. Holiness is the direct opposite of sin. John says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1: 8. Holiness is sinlessness; man must be holy to see God, and yet he cannot make himself sinless by any efforts he can put forth, consequently he cannot do anything else but accept his sinlessness, or holiness, by impartation from God and consequent impartation by the Holy Spirit. To do this requires definiteness and decision, not evolution. After the real Christ life is once accepted, there is of course evolution, or growth in it.

Of the two, sanctification is a more real, definite experience than justification. Justification is a change of relationship, an adoption out of the family of the devil into the family of God, a very wonderful change indeed, one that brings men hope, new aspirations into one's life, but without ability to attain to them satisfactorily. There may be noble and constant effort, but just as constant failure, because the real nature of the being is not changed. Sanctification is a change of nature from the human to the divine, from the carnal to the spiritual, a step out of the wilderness into Canaan, of course not to possess the whole land at once but to *live* and *rest* in it.

The Israelites did not *grow* from the wilderness into Canaan, they hoped that they might, but their hope failed them. After years of waiting and disappointment they finally determined to take God at his Word, surrender themselves into His hands, and behold! the Jordan parted, the walls of Jericho fell, and they were in the enjoyment of their promised possession; not because of any efforts of theirs, but because they ceased from their own works and trusted God. One day they were in the wilderness, the next in Canaan. This was to them a second definite experience, more marked or satisfactory than their deliverance from Egypt, because they now experienced the promises made to Abraham, Isaac and Jacob and realized the fruition of their own hopes. Their first deliverance only brought disappointment, the second realization; just so with every ambitious, longing child of God in the spiritual realm. Israel in the physical world is the exact counterpart of Israel in the spiritual world.

And the very God of peace sanctify you wholly, and I pray God your whole spirit,

soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thess. 5: 23.

J. C. CASSEL.

The Sunday School

LESSON FOR MAY 15

BY THE EDITOR

Watchfulness.—Matt. 24: 42-51

GOLDEN TEXT.—Watch therefore; for ye know not what hour your Lord doth come.—Matt. 24: 42.

LESSON THOUGHT.—That the Lord will come again we know, but the time no one knows, therefore let us watch that we may be awake when he does come.

Home Readings

Christian Watchfulness, Matt. 24: 42-51.
Watch and Pray, Mark 13: 21-51.
As a Thief in the Night, 1 Pet. 3: 1-14.
The End of the World, Matt. 13: 36-43.
Watch and be Sober, 1 Thess. 5: 1-11.
Take Heed to Yourselves, Luke 21: 25-36.
Counted Worthy of the King, II Thess. 1: 1-12

Introductory Notes

The teachings of this lesson were given the same day as those of the last lesson. It was Tuesday afternoon, three days before the crucifixion. The place was outside the city, on Mount Olivet. From this hill the temple was in full view, and Jesus knew what was so soon coming to pass, delivered this solemn discourse to his disciples.

Meaning of the Text

42 *Watch therefore.* Jesus had just spoken to the disciples of the events that had occurred, and now because of, or in view of these things, watch so as not to be off guard and therefore unprepared when these things take place. *Know not what hour.* That he will come again is not a question, but the time is unknown, and hence the importance of watching so as not to be taken by surprise and unawares. He will come suddenly and without announcement.

43 *Know this.* While the time of the Lord's coming is not known your duty is clear which Jesus now illustrates from familiar affairs. *The goodman.* The master, the head of the household. *What watch.* The night was divided into four "watches" of three hours each. *Thief—come.* In I Thess. 5: 2 and II Peter 3: 10, our Lord's coming is spoken of as like the coming of a thief in the night. *Have—watched.* He would have been on his guard and not permitted the thief to get the advantage of him.

44 *Therefore.* Because of these things, it is the part of wisdom to be always ready. *As ye think not.* It is idle to fix the time of the Lord's coming. The duty of perpetual watchfulness and readiness is enforced.

45 *Who—faithful—wise servant.* See Luke 12: 41 and Mark 13: 34. Servant here means the steward whose master had put him in charge of other servants and of the provisions of the household and other